

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Front view of

St. Michael's Church

CHARLESTON, S. C.

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Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
“ St. Peter's “ Tuesday,.....	“ “
“ St. Michael's and St. Paul's on Wednesday,.....	“ “
“ St. Michael's, Friday afternoon, at	IV “
“ St. Philip's on Friday, at	XI “
“ Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI “
“ St. Stephen's Chapel, <i>once every day</i> , viz: on Tuesday, Thursday and Saturday, at 12 o'clock M.; on Monday and Friday, at 5 P. M., and on Wednesday Evening, at.....	VIII “
“ St. John's Chapel, Hampstead, on Saturday,.....	IX “

HOLY COMMUNION.

In St. Philip's,	{	On 1st Sunday in the month.
“ St. Michael's,		

“ St. Paul's,	{	On the 2d “ “
“ St. Peter's, and		

“ St. Stephen's,	{	On the 3d (“ “)
“ St. John's,		

“ Hampstead, and	{	On the 3d (“ “)
“ Holy Communion,		

In Grace Church, on the 4th	“ “
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“ St. Stephen's,	{	On the last Sunday.
“ Calvary,		

In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.

THE
CHARLESTON GOSPEL MESSENGER,
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Vol. XXVII.

NOVEMBER 1850.

No. 320.

FOR THE GOSPEL MESSENGER.

ON CONFIRMATION.

We have nothing *new* to say on the subject of Confirmation; it is an *ancient* rite; it is *one* of the paths, where is the *good* way, "Walk therein and ye shall find rest to your souls." Our Deacons and Priests preach "the things concerning the kingdom of God, and the name of Jesus Christ;" and they baptize such grown persons as give satisfactory evidence of their faith, and such infants as are presented by their religious guardians or sponsors. The congregation at Samaria was probably organized by the Deacon Philip; and one of his early measures was the baptizing "men and women" who had not been admitted to that rite in *infancy*, because their parents were either Jews or heathen. There is no reason to question that after this, Philip also baptized *infants*, although the fact is not particularly mentioned. Our Bishops visit the several congregations for the purpose of administering the sacred rite of Confirmation. When they come (as Peter and John did to the Church at Samaria,) they pray for the candidates, "that they may receive the Holy Ghost." Then lay they their hands on them, and, we do not doubt, in every instance in which the heart is sincere, that the Holy Ghost is received, that is, not his *gifts*, for they are no longer needed, but his *graces*, which are to abide in the Church to the end, and which are valuable beyond all comparison, for, says St. Paul, "though I could remove mountains, and have not charity, I am nothing."

I. It is evident from the precedents in the book of Acts, that the proper administrator of this ordinance is a Bishop. If Philip, the *Deacon*, could have administered it, there would have been no occasion for the Apostles Peter and John to have gone down to Samaria. Neither can a *Presbyter* administer it, for it is probable that there were several *Presbyters* at Ephesus; and yet, when Confirmation was administered there, it was by Paul the Apostle, who had lately arrived from Corinth. There are three Orders of Ministry in the Church: *that* of Bishops, (or Apostles as they were called in the first century,) to whom exclusively belong the powers of ordaining and confirming; *that* of *Presbyters*, who are authorized to lead in public devotion, to preach, baptize, administer the Lord's Supper, and pronounce the Absolution and Benediction; and *that* of *Deacons*, who are required to attend to the three former, and are restricted from the three latter functions of the Priesthood. It is no small advantage resulting from the ordinance of which we are treating, that it reminds Christians of the

Constitution of the Church, of that beautiful order and happy arrangement which our Divine Governor in His wisdom and mercy hath instituted.

II. We may remark, that the persons confirmed at Samaria, were such as had been baptized *after they grew up*. It is a mistake to suppose that the ordinance was intended only for such as had been baptized *in infancy*, for in the office for the administration of confirmation, we read, “Do ye here renew the promise that *ye* made, (or that was made in *your name*) at your baptism.” There is a *special* propriety in those who have not yet, “with their own mouth and consent,” made a profession of their faith, doing so, when they arrive at years of discretion. But as the precious blessing of divine grace is needed by all persons, without exception, and as it can never be said that any one has received such a measure of it, as not to be capable of being benefitted by an increase, so every one should, with a glad mind, embrace the opportunities of participating in the use of “the means of grace,” in imitation of the venerable Zacharias and Elizabeth, of whom we read, that “they walked in *all the* ordinances of the Lord blameless,” and of our blessed Lord, of whom, though it is said, “The Father gave not the Spirit by *measure* unto Him,” yet, we find He was made a member of the Old Church in infancy; was duly presented in the temple at twelve years of age; was afterwards baptized into the New Church, by St. John, and was a constant attendant on public worship and the Passover, and it is He who has left on record this valuable lesson, “*thus it becometh us to fulfil all righteousness.*”

III. Confirmation differs from the Sacraments only in *this* particular, that it was not ordained by Christ Himself, that is, by His *personal* Ministry, although St. Paul calls it “a principle of the doctrine of Christ.” It has an outward sign, “the laying on of hands.” This sign, expressive of affection on the part of him who makes it, and of blessing to those to whom it is applied, has been common in all ages, and in various countries. *When* the Patriarch blessed his grandsons Ephraim and Manasseh, he spontaneously laid his hand upon their heads, saying, “God bless the lads.” When the Minister would pronounce the *benediction* on his congregation, he raises his hands as if desirous to place them on their heads. This sign was consecrated to the service of *religion* by Moses, during the memorable conflict between Israel and Amalek: “And it came to pass when Moses held up his *hand* that Israel prevailed, and when he let down his hand Amalek prevailed:” so also, “The Lord said unto Moses, take thee Joshua, and *lay thy hands* upon him.” The Lord on several occasions addresses His human children through their sense of *sight*. Thus in Baptism, water has been chosen as a sign of the purifying character of the Gospel, and particularly of the cleansing blood of Christ, and of the influences of the Holy Ghost, which the Saviour has purchased for His people, and by which they are sanctified and strengthened. So, in the Holy Supper, the bread and wine are figures of the atoning body and blood of the Saviour, whereby the believer is revived when ready to die; refreshed in his progress through this life, and nurtured and strengthened for a blissful eternity. The “laying on of hands” is a sign of the divine regard *for those* who come forward

to seek His blessing. Thus we find when the little children were brought to our Lord, "He laid His hands on *them*." (Matt. xix. 15.) Such is the *outward* sign in Confirmation, and that there is an *inward* grace to the worthy recipient, is also expressly declared: "Then laid they their hands on them, and they *received* the Holy Ghost."

Does the effect appear astonishing, and altogether disproportioned to the instrument? Undoubtedly. But the same remark may be made in relation to *all* the means of grace. "Be baptized," says the Apostle, "and ye *shall* receive the gift of the Holy Ghost." What *relation* is there between the elements of water and the precious blessing consequent (provided faith be not wanting in the receiver) upon its application in Baptism. The bread which we break in the Lord's Supper, is it not the Communion of the Body of Christ? What *relation*, in nature, can there be, between the Sacramental bread and the important consequences of its worthy participation? It is the *divine* power which links together the cause and the effect, the means and the holy influences. The same wonder exists in the *natural* world. What *connexion* can you trace between the growth of the human body and its natural causes, as we call them. Health is recovered by the intervention of medicine; and yet what relation has the article to the blessing it seemingly secures? The truth is, Divine Providence has chosen to employ *means*, although He could effect His purposes without *them*, and even if we did not perceive the reasons for this proceeding, we must be satisfied that they are wise and good, for "He doeth all things well."

Our part then is, to seek the favor of God, *by the method* He has been pleased to prescribe. Let us avail ourselves with a *right temper* of the outward sign, not doubting, but earnestly believing that He will make us partakers of His heavenly grace. Moreover, "the laying on of hands" is accompanied by *prayer*, that the person may receive the Holy Ghost; and we are told *this* is given in answer to *prayer*: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give *His Holy Spirit* to them that ask Him." "Thou art not able, of thyself, to walk in the commandments of God, and to serve Him." Thou art not able to turn from the error of thy ways; to overcome the evil one; to resist the inclination of thy corrupt nature, and to reject the enticements of a wicked world, *without the special grace of God*. But this divine assistance is kindly offered you. To refuse the *means*, is to do despite to the Spirit of grace. It is virtually to declare that you are indifferent to holiness and to happiness, or that you feel a confidence in your own ability to secure your own welfare, and to work out your own salvation. This is an awful delusion; God hath declared it; all experience attests it, that man is spiritually poor, and blind, and weak; that *of himself* he can do nothing, but that his sufficiency is of God; yea, that through Christ strengthening him, he can (as St. Paul expresses it) do all things necessary to his reconciliation with God, and final acceptance.

This is the great recommendation of the Ordinance of Confirmation. It is a means of grace. At Ephesus, Paul preached Christ Jesus. "When they heard this they were baptized, and when Paul had laid

his hands upon them, *the Holy Ghost* came on them." Here again we may observe that these persons had been baptized *in adult age*. In that ordinance, they received (it is charitably presumed) a measure of grace; but they still felt their need of a *further* measure of this holy influence; they desired to increase in the Holy Spirit more and more, and therefore they sought from the Apostle, "the laying on of hands." Paul, being in the first order, could perform any of the functions of the sacred Ministry; and it appears that as he had baptized these converts, so not long after, he admitted them to Confirmation. At baptism, they made a public profession of faith in Christ. To *repeat* it, as they did at Confirmation, was commendable; but the *great motive* which directed them, was the desire of divine grace. This is a motive which addresses itself to all, the old and the young, and this is the consideration, as I have already stated, which chiefly recommends the ordinance, and will induce all persons who have not yet had it, to seek it, as for their children, so also for themselves. The laying on of hands is also represented as a *means of grace* in Hebrews vi. 2, 4; for there St. Paul speaks of some who were "enlightened," referring to those who had been baptized, (for in primitive times it was common to call the baptized the enlightened.) And he next speaks of some who had tasted of the heavenly gift, and been made partakers of the Holy Ghost, referring, as the order shows, to those who had been admitted to the "laying on of hands," or Confirmation. When the receiving the Holy Ghost is mentioned, it is to be understood, not in the sense of *sensible* perception, but of moral influence on the heart and life, the temper and conduct. "Does the Spirit bear witness," asks the Bishop of Exeter, "by *some miraculous* and *extraordinary* declaration, that we are the children of God? Certainly not? Scripture gives us no single instance of such an attestation, excepting to Him, who is in so high and peculiar a sense the Son of God, as none of His creatures can ever aspire to be. Or is it that the Holy Spirit gives to each individual himself, such a distinct perceptible assurance of the joyful truth, that they know and exult in it accordingly? This is the interpretation which has sometimes been given to the text. The Spirit Itself beareth witness with our spirit that we are the children of God. (Romans viii. 16.) And there are persons who profess to have received this distinct assurance of their being in the number of God's children, conveyed to them in some mysterious yet perceptible manner. But against this interpretation, it is sufficient to say, that it is at variance with the words of our blessed Lord Himself.

He expressly declares, that the operation of the Spirit in the new birth, though not only real, but the only real and efficient cause of that new birth, is yet entirely secret, inexplicable and indiscernible. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' (John iii. 8.) That is, the reality of the new birth is known by its consequences; as the wind in the natural world, so the Spirit in the new creation, makes Himself manifest only by the effects which He produces."

IV. In the act of Confirmation, the believer renews his covenant with his God. This is a view of the subject, which reminds us of

several important advantages. This renewal shows that the person approves of the act of his baptism, that he values the privileges of a member of Christ, and a child of God, and doubtless it will gain for him that divine favor, of which it is emphatically remarked, that it is better than life.

It is delightful to meditate on the divine promises; but how much more so to have them *sealed* to us, as in baptism, by that merciful covenant, in which God has condescended to enter with the penitent believer. In the confirmation of our baptism, these "great and precious promises" of the everlasting covenant are *re-sealed* to us. They were assured to us, at the first, by the sign of *water*; they are reassured to us by the sign of "*the laying on of hands*." Is not this an important consideration, to have our heavenly Father speak to us, not merely in His holy Word, but by *a sign*, which corroborates that Word, which tokens to us *His* benediction in that impressive manner, addressed to the heart and the understanding, through the faculty of vision.

Were *you* refreshed, and animated, and encouraged by those divine assurances connected with baptism, of the forgiveness of all your sins; of the light, and support, and consolation of the Holy Ghost, the Comforter, and of a glorious and happy immortality; and will you not rejoice in an opportunity of receiving *a second time*, yes, from the appointed Minister in God's Church, the same heart-cheering assurances of having them confirmed to you by another, a not less affecting *sign*. Is not this one of the considerations which renders the *holy table* so dear to the believer? *There*, as at Confirmation, he renews his engagements to the Lord; and *there*, by tokens truly significant, he is made to feel that his God careth for him, and that His promises, He, for His part, will most surely keep and perform. Could we converse with our blessed Lord, face to face, who would not gladly improve *every* opportunity; who would not wish to meet Him as often as possible? He speaks to us *while we are in the flesh*, by *His Word and ordinances*. There are no other appointed means but *these for holding communion with Him*. "Whosoever, said our blessed Lord, shall confess me before men, him will I confess before my Father which is in heaven." The confirmed do confess Him in a *public* manner; in the most appropriate place, with accompanying circumstances adapted to increase the influence of their example, and usefully to impress their own hearts. Must not such a *confession* be approved by Him, Who, though we see Him not, is near to every one of us, Who is especially in the holy temple? The sincere candidate has complied with the *condition*, and as his Lord is true, he may confidently expect the blessing, compared with which the honors of earth are indeed less than nothing; the blessing of being owned by God, in that day, when He maketh up His jewels, and spareth His disciples, even as a man spareth his own son that serveth him. *Who* does not desire to have the approving sentence of the final day? *Whose* heart does not throb with the hope that he may hear addressed to himself, "Well done faithful servant?" *Who*, then, can decline to confess Christ before men? He who hesitates to perform this bounden duty, *this* reasonable service, this small requisition of gratitude, does he not *virtually* deny his Saviour, not in words, but in deed? And remember it is a

declaration which should make every Agrippa, every Demas, every inordinate lover of this present world, and procrastinator of his duty, to feel serious and solemn. "Whosoever shall *deny* Me before men, him will I also deny before My Father, who is in heaven." The promise is for those who *confess*. They who do not confess, cannot expect *it*; *they* belong to the class who shall be shut out from the presence of the Lord, and the joys of His heaven. There are only *two* classes; they who do not confess will have their portion with those who *deny*; and a melancholy, a dreadful portion it will inevitably be.

As a means of eradicating the sins which do chiefly beset us, and of cultivating the virtues in which we are deficient, a resolution, a promise or pledge to struggle against these particular sins, and to cherish those particular virtues, has been often recommended by moral writers. By attending to this advice, the angry man has often learned to curb his temper, and the cold hearted to exercise an habitual charity. *A resolution* in favor of *religion in general*, which is called by some writers "a secret self dedication" to God, is stated also to have been attended with the happiest effect on the character. Now, it is *such* a resolution to renounce all his sins, and to dedicate himself to the service of God, which the confirmed person deliberately forms and ratifies under the most impressive circumstances; in the Church, in the presence of Clergy and Laity, and calling upon the Searcher of Hearts to bear witness to his sincerity. Considered merely as a *moral* means of virtue, (even without reference to the Divine blessing and grace attendant upon it,) *this* custom, therefore, must be very useful. The resolution too is usually entered into, at the most susceptible period of life, and it might therefore be expected to have, as very general experience attests it has, a most happy influence on their future conduct.

My friends, the Lord calls you as He did His ancient people, to come into His temple, and *there* to declare in the presence of the congregation that you acknowledge Him, (not His enemy Satan; not the wicked multitude; not your own evil heart) as your *sovereign*—that you depend on *Him* for present and never-ending happiness; and *that* you are determined, in reliance on His Holy Spirit to avoid sin, and to follow after holiness all the days of your life. A similar self-dedication was customary in the Jewish Church, and it is supposed to have been made by Him who gave you an example, that you might follow His steps, when at twelve years of age His parents brought Him into the temple.

The Lord calls on *all*, whether in youth or manhood, or more advanced life, who have not yet been confirmed, (as he did on the people of Israel, by his inspired servant Joshua,) "Choose you whom you will serve." Will *you* be on the Lord's side or not? Will you avouch the Lord to be your God; to walk in His ways: or *do* you prefer the wages of unrighteousness and the bondage of Satan? *These* are serious questions—*much* depends upon your decision. A resolution to commence the life of faith, ratified in the deliberate, solemn and public manner, which the Church recommends in confirmation, will probably prove a sure moral safeguard and effectual incentive to virtue. Who has not experienced the power even of a *secret* resolution which has been deliberately formed? But if you are not so far interested in the

subject of religion as to be willing, *even to resolve to embrace it, to endeavor to obtain the Divine favor by the simple means* now offered to your attention, the case with you must be deplorable indeed. Better "not to have known the way of righteousness than after you have known it to turn from the holy commandment." It is by neglecting the moral means of virtue and holiness, and by declining the offers of Divine grace that men proceed from bad to worse, until the conscience becomes almost impenetrable; and if they are ultimately saved, it is so as by fire. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

APPENDIX.

Since the last review of the Liturgy, the renewal of the baptismal vow makes a most solemn and impressive part of the service; yet this is not the primary or the sole design of confirmation, as some less attentive people have sometimes mistaken it. Those baptized at riper years, as they were in vast numbers at first, men and women, made their vows with their own mouths, and so had no occasion to *renew* them in such manner, when their Baptism was sealed by the laying on of hands. This, as now is the practice, is only the candidate's part, and a very edifying part it is, expressing the condition of repentance, faith and obedience, on the side of those who come to receive confirmation. The promise on God's part is the great gift of the Holy Ghost, in that high degree in which we now receive Him; for the Holy Ghost was not so given till Jesus was glorified. And then He was given, not only as a cleanser and sanctifier of human nature, which he had ever been, since the promise of redemption was made just after the fall, but as an internal principle, vitally united to it, as our Lord Himself, promising the Holy Ghost the Comforter, makes the distinction, "He dwelleth *with* you, and shall be *in* you." (St. John xiv. 17.) There is a remarkable prophecy in the 36th chapter of Ezekiel, very applicable to Baptism and Confirmation, as their effects may be distinguished, referring, as the prophecy does, to the latter days, when, according to the promise in Joel, "I will pour out my Spirit upon all flesh," said God: so applied by St. Peter (Acts ii. 17): and Ezekiel's is to the same purpose: "Then will I sprinkle clean water upon you, and you shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." And after all this previous renovation and sanctification, follows the highest grace of all, the consummating gift, "And I will put my Spirit *within* you." (Ezek. xxxvi. 25, &c.) "He dwelleth with you," said our Divine Lord, [as your sanctifying guide and guard,] "and shall be *in* you," [as an inhabitant,] making your very bodies to be temples of the Holy Ghost, dwelling in you. How tremendously awful, hence, is the obligation to keep them clean, holy, and undefiled, in some measure fit for such a divine guest to inhabit; "Who," as the Author of the Book of Wisdom said long before, "will not abide when unrighteousness cometh in"—*Bishop Jolly's Sermons.*

FOR THE GOSPEL MESSENGER.

THE CHARITIES OF THE CHURCH.

The substance of three Sermons, preached in St. Michael's Church, by the Assistant Minister.

Galatians vi. 10.—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Our text is the expression of one of those truths, which, neither requiring nor admitting of demonstration, appeal to the intuitions of the inner man, and find their confirmation there. It is one of that code of laws, which is written upon the heart, and which is the faint shadow

of the image in which we were created. But, like all moral intuitions, it lies buried so deep beneath the mass of corruption superinduced by the fall, that it requires the exertion of a power external to man, to liberate it from its thraldom, and to bring it out into active exercise. It is, as it were, a dead truth; and must be quickened by the regenerating Spirit, or, "lying bed-ridden in the dormitory of the soul," it will be as though it were not; the mock and scorn of antagonizing principles. Universal beneficence has no place among the virtues of unchristianized humanity.

In proof of this, we need only refer you to the history of man at all times and under all circumstances, up to the period of the assumption of our nature into God* by the incarnation of the eternal Son. Among the most civilized and refined, as well as among the most barbarous nations of heathendom, the spirit of revenge, and hatred towards personal and national enemies, has ever been deemed an ennobling quality of our nature. The ancient people of God, under that law which was "by the disposition of angels,"† yet realized its mighty power. And even under the mild and sanctifying light of Christianity, the subjects of the Redeemer's kingdom have found it no easy task to bring this fearful "infection of our nature" under the control of the law of love.

It is to this testimony that our Lord appeals, when evolving a peculiar law of Christianity; a law by which it is distinguished from and elevated above every other religion. "Ye have heard that it hath been said,‡ thou shalt love thy neighbour and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."§

And this brings us to the contemplation of the *fundamental principle* of the truth of our text. Universal *beneficence* has its root in universal *benevolence*. It can have it no where else. The *doing* good to all men must find its source in universal *good-will*, or it can have no existence. *Acts* of kindness, to be acceptable to God, must spring from the inexhaustible fountain of *love*. When we learn to love our fellow men, we desire to promote their well-being: and as love and desire are active principles, we seek also, "as we have opportunity," to "do good unto all men." It is a fearful delusion, to imagine that there is true love in our hearts, if it go not out in active energy towards the object of our affections. The love of God towards our fallen race lay not a hidden principle in the shrine of His own bosom, but it came forth into living action: for "God so loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life:"|| and our love, if it be love indeed, must be like His.

We have said that the truth of our text was one which did not admit of demonstration, and did not require it. All men acknowledge,

* "Taking of the manhood into God."—*Athanasian Creed.*

† *Acts vii. 53.*

‡ It is worthy of remark that the expression here used is different from that which He had before employed: "Ye have heard that it was said *by them of old time*." Thus teaching us, that they who were dwelling in the light of Mount Sinai were no less ignorant than the indweller of heathen darkness of the truth which he was inculcating.

§ *St. Matthew v. 43, 44.*

|| *St. John iii. 16.*

without hesitation, this law to be "holy, just and good," and that we are bound to yield to it a ready and cheerful obedience. But the corruption of our nature is such; the flesh lusteth so fiercely against the Spirit, that it needs to be enforced by the most powerful motives and the most solemn sanctions. Hence the appeal which is so frequently made to our common nature; to our being the children of one Father, partakers of the same flesh and blood. Hence the many clear and distinct commands, to contribute to the necessities of others, which are every where to be found in the Sacred Volume; and so pointedly urged upon our consideration, that it may be said that no duty is more fully and powerfully enjoined than this. Hence, too, the fearful denunciations against the penurious and uncharitable. Upon these, however, it is not our purpose to dwell; our principal object being to present to your consideration some of the charities of the Church which claim your liberal patronage.

But before we do this, we would call your attention to the latter clause of our text, as designating special objects of Christian beneficence. That broad stream, whose fertilizing waters are to carry gladness throughout the world, must first refresh the thirsty lands which lie nearest to its source. This is nature's law: but a law, which, in its application to man, is too often counteracted by antagonizing corruption. We all realize that it is our *duty* to provide first for those whom God has made nearest and dearest to us. But yet, how many there are in the world, who, captivated by the delusive love of man's praise, forget the duties of home, to labour for those whose claims upon their liberality are, in comparison, as nothing. There is more eclat in the one than in the other; and the law of nature and of God is sacrificed upon the altar of this their idol—an idol beautiful, perhaps, to their own perverted vision, but a hideous monster in the eyes of those who have not left the altar of the living God to bow before the shrine of Baal and Moloch.

The pseudo-philanthropists of England and the Northern United States, are striking illustrations of this tendency of our fallen nature. With enough, and more than enough, at home, to call into exercise their warmest sympathies and most active liberality, they have wept over the imagined wants and sufferings of those who are far better provided for, and far happier than their own poor, and have wasted their means and energies, to weaken an institution of God's appointment. They have stirred up the deep waters of fraternal strife, to show their affection for those who need not their sympathy; and have sacrificed brotherly love upon the altar of a mawkish and ungodly sentimentality. Their conduct, however, is only one, among many exhibitions which the world affords, of a spirit common to fallen humanity—a spirit which rendered necessary the Apostolic monition, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel,"*—which called for the "new commandment" of our Lord, that Christians "love one another."†

* 1 Timothy v. 8.

† St. John xiii. 34.

And have we no instances of this state of things in our own community? Let an appeal be made to us in behalf of the suffering in distant lands: let men tell us of the starving Irish, or the Chinese buried in the darkness of a gross idolatry: and our purses are opened to send to the former food and raiment, and to the latter a devoted band of teachers, with a Bishop at their head, to proclaim to them the saving truths of the Gospel of Christ. In this we do well. But is it well to neglect the weightier matter of supplying the wants of our own poor; of providing for the religious instruction of the thousands in our own city, and State, and country, who are perishing for lack of knowledge? A feeble congregation in Louisiana, or Tennessee, or North Carolina, asks our aid in erecting a "holy temple" in which it may worship God in simplicity and purity, in "decency and order;" and we do well to hearken to its petition. But is it well, to turn a deaf ear to the prayers of our brethren in our own little diocese? The various denominations of Christians around us plead with us to assist in establishing their institutions of charity, or their schools of piety and learning; and not a few churchmen are found to open their purses, and contribute liberally of the means with which God has blessed them. But let a plea be made in behalf of a *Church* school, or a "Church Home" for the widows and orphans of our own poor, or a *Church* institution of any kind; and how many there are to cry out, "Sectarianism, Bigotry, Puseyism, Romanism;" and to shut up their purses and their hearts against the real wants of their own household of faith! How many more there are, who, too well informed to join in the senseless cry, are yet frightened from the path of duty, or are led to walk coldly therein, by the noise and opposition of others! Is this as it ought to be? Is this in accordance with the teaching of our text, "Do good unto all men, but *especially* unto them who are of the household of faith?" "I speak as unto wise men, judge ye what I say."

Your Pastors, beloved brethren, are watching *your* progress in this, as in every other path of duty, with deep and affectionate anxiety. They thank God for much, in your present condition, to cheer their hearts, and to encourage them to hope for still better things. There are some among you, who, we doubt not, contribute according to their ability, yea, and "beyond their power," to every good work. There are very many who never refuse, when personal and direct application is made to them, to assist in promoting, by their labours or their wealth, the glory of God, or the well-being of their fellow-men. There are very few, if any, who deem themselves too poor to cast their mite into the treasury of the Lord. That which *is*, we receive as a pledge and earnest of that which *shall be*. We are encouraged by the *present*, because we esteem it a *promise* of the future. We are cheered by the *dawn*, because it tells of the *meridian* glory. We would not be satisfied with the present state of things, if we supposed it was to be ever thus. But we look forward to the day, when you shall "abound in the grace of liberality:" when every one, from the eldest to the youngest—from the richest to the poorest, shall contribute "as of the *ability* which God giveth:" when we shall bear the same testimony to your liberality, as was borne to that of Israel in the desert—"The

people bring *much more than enough* for the service of the work, which the Lord commanded to make:** when, instead of urging you to give, we shall be constrained to proclaim, with Moses,—“Let neither man nor woman make any more work for the offering of the sanctuary.”† With fond hope, we anticipate the day when it will never be necessary to *plead* with you in behalf of the needy: when it will simply be required of us to make known to you, from this place or the chancel, that such and such wants are to be supplied—that an “opportunity” is now afforded you of doing your part in a good work: and to have you come forward manfully and cheerfully; and give “according to your ability.” Give heed, we beseech you, to the monition of our text—“As we have opportunity, let us do good unto *all* men, especially unto them who are of the household of faith.”

Let us now call your attention to some of the “opportunities,” which are afforded us, of doing good. We begin with those claims which are the most imperative and obligatory upon us as a congregation. And may He, who alone can endow us with the grace of liberality, put it into our hearts to respond cheerfully and readily to the demands upon our bounty.

I. THE POOR OF OUR OWN IMMEDIATE “HOUSEHOLD OF FAITH,” *i.e.* of this congregation, have the first claim upon us.

God has entrusted them to our charge; and nothing can free us from the duty of providing for their wants. They are, in mystical union through Christ Jesus, bone of our bone, and flesh of our flesh. We eat of the same bread, and drink of the same cup; and, in one sense, they are our Lord’s representatives to us. When we feed, and clothe, and shelter them, and attend to their comfort in sickness and distress, we minister unto Christ. “Inasmuch,” He says, “as ye have done it unto the least of these, ye have done it unto Me.” And in the eternal day, our kindness or want of kindness to them, will form a not unimportant ground of the judgment which shall then be passed upon us. Whatever other duties we may omit, this must be performed; or we shall be counted among those who have “denied the faith,” and who are “worse than an infidel.” It is not left to us to inquire whether our widows or our orphans can find others to supply their wants, either physical, intellectual, or spiritual. For these, we ourselves, are bound to provide. And we might with as much propriety call upon others to take care of our children, and families, and servants, when we ourselves have the means of doing so; as to ask, or even permit them to provide for the poor of our own congregation. But in regard to these, we have no fears: and in all cases of real want among our poor, your Pastors would appeal to you with the most undoubting confidence in your readiness to meet cheerfully and fully, the claims upon your liberality.

The mode in which you now contribute to the wants of these, is either through the offerings which you make at the table of the Lord; or by your subscription, of fifty cents a year, to the funds of the “Sisters of Charity of St. Michael’s Church;” or by special contribution. By the Communion Alms, nineteen persons are aided, in sums varying

* Exodus xxxvi. 5.

† Id. 6.

from two to five dollars a month: making the regular monthly appropriation about fifty-six dollars. Occasional aid is also given to some few others. This is a small amount: but it is all that your offerings will permit to be distributed. Your senior Pastor, whose privilege it is to minister your alms, would gladly increase the appropriation to some of our poor. This, however, must depend upon your contributions; and these must be increased either by greater individual liberality, or by the collection of the alms before the dismission of the general congregation. This latter course, if adopted, would afford to those who are not Communicants, an opportunity, of which, we doubt not, they would gladly avail themselves, of contributing to the necessities of the poor of our own household of faith.

During the past year, the funds of the Sisters of Charity have aided in clothing ten families and nine individuals; and in furnishing shoes and some other necessaries to several children. The small annual contribution of fifty cents, has thus been the means of effective good to truly needy members of our own Church and of St. Stephen's and St. John's Chapels. It is scarcely necessary for us to express the hope, that they who are not already members of this Society, will feel it their privilege to become so at an early period.

Besides these general contributions, this congregation is supporting, by special subscription, two orphans;* one in part, and the other entirely, at an annual expense of about one hundred and thirty dollars. This sum is sometimes raised with difficulty; and your Pastors feel that it is only necessary to say to you that your assistance is needed in this good work, so much your duty, to have those who have not already contributed, offer their assistance. Other special contributions are also made by some among us; which, however, circumstances forbid us to mention.

II. The next most important claim upon our liberality, after that of our own poor, is that which is presented by the "FEMALE DOMESTIC MISSIONARY SOCIETY."

Upon this Society devolves the entire support of the Minister of St. Stephen's Chapel, and the partial support of the Minister of St. John's Chapel. These chapels are designed especially for the poor of our city, and all the sittings are free. The annual amount which the Society finds it necessary to raise, is fifteen hundred dollars. To do this, there are about two hundred and fifty members, who pay two dollars a year; and about forty patrons, who pay five dollars a year; making, in all, seven hundred dollars. For the remaining eight hundred dollars, they depend upon the small amount which the "Sewing Society" of this congregation is able to contribute,† and upon the alms and donations of the members of the Church, generally. To aid in raising this sum, one third of the undesignated "monthly Church offerings" is appropriated to the Society. Your preacher is deeply pained at being compelled to say that this third, for the first six months of the present year, has been only forty-one dollars; when in 1848, for the same

* Since these Sermons were preached, the claims of two other orphans have been presented to our consideration. We shall need for these at least \$150, until such time as our "Church House" goes into operation. We ask from the congregation the means of meeting these claims.

† This was \$70 the last year.

period, it was one hundred and fifty-nine dollars. There has been a sad falling off, beloved brethren, in our monthly offerings; and we beseech you to remember that the record is not confined to the keeping of your pastors alone. It is written in the Book of God's remembrance, and will be made known to an assembled universe in that day when we shall stand in the presence of our eternal Judge. During the last year, the Society has lost twenty-two members; eleven by death, and eleven by resignation from various causes: and unless the members of the Church come up to their high duty and privilege, the salaries of the Ministers of the Chapels, already the merest pittance, must be diminished. Your Pastors would earnestly and affectionately urge upon *all* the members of this congregation, whose circumstances will permit them to do so, to become members or patrons of the Society, or, in some other way, contribute to its funds. It is a noble charity. Its Ministers are labouring faithfully and effectively among our poor; and shame be upon us, if we permit it to languish and die. Oh, remember, that no one ever lost aught, by contributing to the wants of God's poor; for "he that hath pity upon the poor lendeth to the Lord; and that which he hath given, will He pay him again."*

(To be Continued.)

NEW PUBLICATIONS.

The Church Identified, by a reference to the History of its Origin, Perpetuation and Extension in the United States. By the Rev. W. D. Wilson, A. M.—The object of the author is to exhibit the Church of Christ as a Divine institution with certain means provided for its extension, and to prove the identity of the Protestant Episcopal Church of the United States with the Primitive Church. We cannot better illustrate the design of the work than by quoting the following section in 2 chap. page 25. "Our blessed Redeemer contemplated founding a Church that should exist forever.† But it is certain that He did not Himself establish it in all places. Neither was it to be established in all places and nations by His immediate Apostles during their lifetime. There were therefore certain principles on which its extension depended, and by which it was to be extended. So that where a number of persons who are already Christians or who are desirous of becoming so, are found, a society may be formed in accordance with those principles, and becomes therefore a part of His Church. Every society that is intended to outlast the generation in which it is instituted, and to be extended beyond the immediate locality where it was first organized, must have principles of extension by which it can be expanded and located elsewhere. By ascertaining these principles we are able to follow the society in its spread and identify its existence in each particular place. The Church like a vine, the root of which is at the place of its first establishment—Jerusalem—puts forth its branches into each city, province, or nation, until they are spread over the face of the whole inhabited globe, and its tendrils reach every human

* Proverbs xix. 17.

† Matt. xvi. 18.

heart. Now a vine is one. Though it may have many branches, yet we find no difficulty in identifying them. We can trace each one back till it articulates with the main stalk, and so through that stalk to the original root, in a continuous line of unbroken succession ;—or, in case we start with a branch that does not belong to the same vine—we can trace it back to its separate root and tell where it started from, ascertain, perhaps, by whom it was planted, and at any rate, we can thus prove that it is not a branch of the same vine. In tracing the vine, however, we may find here a branch crushed and deformed by violence, there one overlaid by mildew and rust—here one blighted by dearth or choked by the growth of noxious weeds—and then, again, we may possibly find one on which man has grafted scions of a different stock so as to produce fruits of a different character. But through all, its identity can be traced: it is the same vine still. So with the Church—violence has been at work upon her sacred principles and lineaments, superstition has overlaid her simple truths and simple forms; apathy and worldliness have blighted her fruits, and the invention of man has been busy with efforts to engraft its own multifarious schemes upon that which is the only life-giving stalk. But the Church's historic identity can be traced through them all."

The object of the author is not to dwell on any of the distinctive features of the Church and prove the identity of these with like features in the early Church, but without allusion to any of these, he traces its historic identity, showing the mode of its extension and the principles by which it was extended. Had we time it would afford us pleasure to notice at length the importance of the principles of extension which the author lays down. "1st. The Church must be extended by persons who are in its Communion." "2nd. Persons extending the Communion of the Church by establishing a new branch must go into a place where it is not already established. "3rd. Every new branch of the Church must be established on the same Doctrinal Basis and for the same end as the Church was originally established." Throughout the entire work, the Church is exhibited as a perfect Divine System, standing out from all human organizations as of heaven. As it has a Divine origin, and is under the Divine Protection, it cannot perish, and will only cease when its mission shall have ended, and the last poor sinner has through it been reconciled to God. The work is written by one who is deeply imbued with this spirit, and who has ever recognized in the Church, an organization given to simple man to bring him near to God. The Church is something more than a mere society, a theory, a speculation, or unreality. It is the spiritual body of Christ: a body united to its living Head by ties infinitely dearer than human tongue can express. It is the only means given to unite us in fellowship with Him; the only mode of realizing the blessedness of that Communion of Saints given to all of the children of God. With such a view of the Church it is not a matter of choice, not a matter of policy whether men enter into its Communion or not; but as salvation is only offered to the obedient, and obedience demands a compliance with the institutions of our Blessed Saviour, men may not hope for salvation who wilfully reject the terms He has imposed. Now the character of the Church as a Divine Institution for the salva-

tion of men is clearly held up in the work before us without exciting prejudice, without raising controverted points, and in so simple a style that none can misunderstand his meaning. Its simplicity and the originality of the plan give to it its greatest value.

The writer of this sketch was educated among Presbyterians and in Presbyterian institutions, and it was not until he had felt in his inmost self, the hollowness of sectarianism and the need of such a Divine Institution as a home where he could obtain spiritual food, and grow up to the full maturity of the Christian, that he fled from its husks to the Church. That feeling of the unsatisfying nature of sectarianism is at work at this day in thousands of hearts; they see in all its poverty the defects of these systems of men, and feel the evils of Christendom divided against itself; they have marked the contending and contentious factions of professedly Christian men, and have in them yearnings after a Catholic Spirit. These yearnings bring them together into pseudo-“alliances” and “unions” where for the time they attempt to forget the spirit of their warring schools, and live in harmony. The fate of all such unions on a human basis is known; they perish with the founders who brought them into being, and may not hope to succeed until they come into that fellowship only found in the body of Christ. To this class of minds the plan of Mr. Wilson cannot fail to commend itself; the book will come to them as a messenger of peace, and bring to them glad tidings of the existence of that Church, the wants of which they have long felt. The Church is no longer a theory or an abstraction, but a living, breathing, vital self; the Church of Christ—not in Galilee and Jerusalem, not in the three first centuries, but the Church of Christ in America, at home, at our doors. A Church visibly united to its Divine Head by a chain of historic identity: a Church with the same ministry; the same teachings; the same faith; the same conditions of salvation; the same sacraments, and the same spirit, that have ever been its marks in every age, back even to Apostolic times. As the author proceeds with his plan, he examines carefully the Reformation in England, and in a manner that evinces great research for facts and documents, illustrating that period of the Church's history. We must give the closing paragraph, which perhaps will convey an idea of his manner of handling this part of his subject.

“*Thus* the Church of England was declared free and independent, and proceeded to a reformation of errors in doctrine and morals; but no changes were made in the constitution and organization of the Church, except merely the removal of the Papal authority and the abuses dependent upon it. No clergymen of any order were removed from any office—no new ones were appointed into their places—no new congregations gathered—no new Churches built in place of the old. It was in all respects the Old Church going on in a regular and orderly way, doing her work of preaching the Gospel, administering the Sacraments, and edifying the body of Christ as before, with the exception of the Papal Supremacy. The rejection of the Papal Supremacy took place in 1534. There was at that time, and for centuries before there had been only one Church or religious communion in England. And for more than thirty years after this event there was but one, and that one before the Reformation as after, was known

as the Church of England. About thirty years after this date the Puritans and the Papists began to separate from the Church and form themselves into distinct organizations."

The history of the different sects is traced back to their organization in their history, as written by some one of their members, and the fact is made known that they have no identity with the Church which was established by our Saviour. This portion of the work is interesting, because the reader is enabled, at a glance, to see the origin, history, and doctrinal teachings of the numerous religious bodies in our land.

The Whole Duty of Man.—This re-publication, from the press of Messrs. Stanford & Swords, is not to be put by with an ordinary book notice; and we cannot give a better practical lesson upon the duty of rising, at this Holy Season, to "newness of life," than by earnestly commanding the devout use of this work to every person who has a Bible and Prayer Book. It has, for nearly two centuries been a standard companion to the Churchman's Prayers and studies of Holy Scripture. In this country, however, it has been long out of print, and rarely seen, except in the hands of devout old-fashioned Church people, eschewing novelties, and saying, like the governor of the marriage feast, *the old is better*. We wish the publishers had preserved the quaint frontispiece and engraved title-page of former editions; but probably the *cheapness* of this edition will be its better recommendation to the majority of people. *The Whole Duty of Man* has all the grand requisites to the rank of a standard book of devotion. It cannot with certainty be attributed to any one individual, but has received the virtual *imprimatur* of many high in station, and of authority as doctors of the Church. It is in entire accordance with the teaching of the Church of England, and harmonizes in tone and temper with the spirit of her public prayers. It has been the constant companion of some of the holiest and best of men, and of thousands of devout and beneficent "mothers in Israel." It is a model of simple, condensed and perspicuous thought; beautiful without ornament, and attractive without show. And, finally, it is an heir-loom, coming down to us from times of persecution, as a witness of the Church's power of life, and of life-giving, even when driven to cells and secret chambers, and deprived of every temporal advantage.

It was published a short time before the death of the usurper Cromwell, and contains several prayers for the delivery of the Church, which, very likely, contributed not a little to hasten the downfall of his tyranny. It was composed, therefore, at the very darkest period of our history, and like several kindred works of Jeremy Taylor, it breathes the peculiar fragrance of the bruised flower. Hammond was its editor, and doubtless knew more about it than his short preface seems to indicate. That holy and sainted Confessor may very possibly have been its virtual author; for our own opinion is that it was produced by his hospitable friend, Lady Packington, while he lived in her family, as the condensed result of his conversations and sermons. This would account for the fact, that neither claimed to be the author, and would lead us to suppose that it was agreed between them that it should go forth as an offering to God, without conferring literary dis-

tinction on any one. We know no other theory so probable as this; and it seems to us that all that is urged in favor of Archbishop Sterne, Bishop Fell, Dr. Allestree, and others, is of very little weight, in comparison; while at the same time, we are glad that it is a book of somewhat mysterious origin, and that it has been thought worthy of such eminent and pious divines.

In short, then, while commanding it to our readers, we would add that the use of such a manual through a life-time, in connexion with *Holy Scripture and the Prayer Book*, is one of the very best helps to an unchanging faith, and to perseverance in godly living. To persons preparing for Confirmation, it would be a most valuable gift from a sponsor, pastor, or parent; and to all unsteady Christians, anxious to gain a settled and habitual state of spiritual health, it would prove a God-send. There is also among us a class of persons who have a craving for those high-seasoned and artificial books of devotion, which have been compounded of tainted scraps, picked out from Mariolatrous flesh-pots, and rendered palatable with leeks and onions. To such, we would commend the "Whole Duty of Man," as a genuine *pot of manna*, which is indeed angel's food, and which, if they cannot savor and stomach, proves them to be of no heavenly appetite, and in great danger of being "buried at Kibroth-Hataavah," which, in modern phrase, means falling away to Romanism.

Origin and Compilation of the Prayer Book.—This little work from the pen of the Rev. Mr. Odenheimer of Philadelphia, has already been noticed in our columns. Regarding it as a most valuable and useful manual, which should be in the hands of every Churchman, we wish again to call attention to it. The contents of the first chapter are, I. The Churchman's estimation of the Prayer Book. II. Reasons for a diligent and systematic Study of it. III. Testimonies to its surpassing value.

In the second chapter, which embraces the main part of the work, the author proceeds to show what is properly comprehended under the term "the Book of Common Prayer;" and 1st, that it did not originate with the Church in the United States; nor 2dly, in England, at the time of the English Reformation. Under this head, the author shows at length the origin of the English Church, and proves his assertions by historical quotations and references. On this point much ignorance prevails. It has been asserted, times without number, that the English Church originated with Henry VIII, although such an assertion is directly contrary to the plain statements of history. This subject is very ably and satisfactorily treated in the little work before us. Under the third division, in the second chapter, it is stated that the Liturgy of the ancient British Church, was substantially the same as that of the Church in Gaul, and differed from the Roman Liturgy, in many important particulars. The Gallican Liturgy originated in Asia Minor; and the Asian Church professed to have been taught the substance of her Liturgy, by the Apostle John, who was Bishop of Ephesus, and died in that city. From this source is derived the main part of what is now known as the Book of Common Prayer.

This book, though printed in 1844, furnishes a complete answer to
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the mis-statements of Macauley in 1849, with regard to the origin of the English Church and Liturgy. The appendix contains an amount of curious and valuable information. In short, there are few works of the size and price, (a small 32mo. of 190 pages, at 38 cents,) of equal interest to Churchmen. We repeat what we have said upon former occasions, it should be in the possession of every Church family.

Utica Gos. Mess'r.

The Era of the Crucifixion: A Letter addressed to Rt. Rev. John H. Hopkins, D. D., in respect to the Era proposed in Rev. Dr. Jarvis' "Chronological Introduction to the History of the Church." By Rev. A. B. Chapin, M. A.—This is a very learned pamphlet of 23 pages. We must leave it to the Rev. Doctor, whose positions it assails, to notice its faults. He will, we doubt not, be able to give a very satisfactory account of them.

A Word of Self-Defence. Read by the Rector, at a full meeting of the Wardens and Vestrymen of St. Michael's Church, Trenton, New Jersey, and published with their unanimous approval. September 1850. We have no language capable of expressing our utter loathing of the spirit which seems to have originated, and which pervades this pamphlet. It is in every way contemptible; and we are almost ashamed to confess that we have read it. For its author and his approving vestry, however, we entertain no other feelings than those of the sincerest pity. Should this notice of their joint production meet their eyes we would, in all kindness, recommend to their serious attention the fifth and ninth commandments, if so be that some enemy has not erased them from their Bibles and Prayer Books. If ever men needed, they need to use the prayer, "Lord have mercy upon; and incline our hearts to keep these laws."

St. Mary's Hall [Burlington, New-Jersey]: Register. Summer Term of 1850. This is a very interesting pamphlet, containing an "address to the Graduating Class" by the Bishop; the Course of Instruction, and a Catalogue of the teachers and pupils of the institution; some wise words of counsel to parents and teachers; and some wholesome remarks on the subject of dress. We read with melancholy pleasure the following, from the Bishop's Address—

"As I gaze, to-day, with touched and trembling heart, upon your fond, familiar forms, endeared to me, by years of watchfulness and prayer, there stand, with you, the shrouded and sepulchral shapes of daughters, dear to me, in other years, as you are, now, whom death has garnered, in the grave. Hear, what a poor, heart-broken father writes to me, of one of them: and pray, that, whether you go, young, to join her; or wait longer, on God's will, her last end may be yours. 'You will doubtless remember, that my beloved and dear daughter,* was, for some years, a pupil of yours, at St. Mary's Hall. I presume, ere this, you have learned, that she is no more. She departed from this

* Mrs. Agnes Matilda Reed, wife of William C. Reed, Esq.; and daughter of the Hon. Aaron Clark, late Mayor of New-York. She graduated at St. Mary's Hall, in September, 1845.

world, on the 9th of December last ; in the calm hope of a better life, and in sweet reliance on our risen Redeemer. I am sure you have already dropped tears to her memory, and sympathized with me in my irreparable bereavement. You know much of her history. How dear to me. How lovely at school. How caressed at home. The diploma which she received, at your hands, hung always in her bedroom ; and was among the last objects which she saw, before her eyes closed forever. She always spoke of your excellent Institution as a happy home to her ; and her prayers were fervent, for the prosperity of St. Mary's Hall.' 'I can say, most truly, though I do it most reverently, that my heart is broken. I cannot stop my tears.' 'And I write this, chiefly to say, that I think she was mainly indebted to your Institution for those heavenward influences, in which she participated, to the last moment of her life.'

Beloved children, shall it not be so with you ? She had embraced the Cross. Have you ? Or, will you not ? Will you not embrace His Cross, who tore His loving heart, wide open, that it might take you in."

Twenty-fourth Annual Report of the Executive Committee of the Gen. Prot. Ep. Sunday School Union.—The Committee report the affairs of the Union to be "in a generally sound and improving condition.... A degree of prosperity has attended the operations of the Institution, such as no former year has enjoyed." They express the hope of being enabled to "offer to the Church an increased number of helps for the training of her children." We bid this excellent society "God speed."

Since our present number has been prepared for the press, we have received from our General Sunday School Union, and from Messrs. Stanford & Swords, the following publications, which we will notice the next month. They may be obtained from Mr. A. E. MILLER, No. 5, Broad-street.

From the Union.

1. *My Mother's Jewel ; or, Happy in Life, Happy in Death.*
2. *Agnes and Eliza ; or, Humility.*
3. *William Norton ; or, the Emigrant.*
4. *Sequel to Harry and Archie ; or, First and Last Communion.*
5. *Little Annie and her Nurse ; or, the Effects of Pain.*
6. *The Church Catechism, and the Order of Confirmation, Illustrated.*
7. *A Catalogue of the Society's Publications.*

From Messrs. S. & S.

1. *Keble's Lyra Innocentum : Thoughts in verse on Christian Children, their Ways and their Privileges.*
2. *An Explanation and History of the Book of Common Prayer.*

Spirit of Missions for October, 1850.—This number presents us, in the Domestic department, with extracts from the addresses of several Rt. Rev. Bishops to their respective Conventions, giving much information and making valuable suggestions on the subject of our Missionary operations. In the Foreign department, we have an interesting

letter from the Missionary to Greece, and cheering extracts from the Journals of the Missionaries to Africa and China. Under the caption, "what Christianity can do for Africa," there is a charming narrative of the life of "Springfield Bob," taken from Bishop Meade's Sketches of Family Servants. We would republish it in the "Gospel Messenger," but all our subscribers, we trust, are, what they ought to be, subscribers also to the "Spirit of Missions."

The contributions to the Domestic Department, from August 15 to September 15, were \$696, of which \$222 47 were from South-Carolina. To the Foreign Department, \$670 46, of which \$417 34, were from South-Carolina.

SELECTIONS.

THE TRUE CATHOLIC FOR SEPTEMBER, 1849.

These are valuable extracts. *Missions* : "From the 17th chapter of the Gospel according to St. John, we learn that our Saviour, on the eve of His Passion, prayed earnestly that His disciples might be one, that is, might be a Church, and even under those solemn circumstances condescended to assign a reason for this Prayer. It was ; "That the world may know that thou hast sent me, and hast loved them as thou hast loved me." We have here the highest conceivable testimony, that the object for which the Church exists, is the conversion of the world..... Men are driven to regard the Church as an abstraction ; of which they conceive one of two ideas, or more commonly vacillate between the two, according to their present mood, or the position into which they may have been pressed by the argument of an adversary. One of these notions is that of an invisible Church, composed of the pious of all sects ; the other that of a Church, of which all the sects or societies, are themselves parts. It is quite clear that neither of these notions comes up to the idea of our blessed Saviour, when He desired that His disciples might be One, that the world might believe that His Father had sent Him. The unity which performs such an office, must be both real and visible, and of the two schemes of an abstract Church, the one is without unity, and the unity of the other is, like the Church in which it inheres, invisible.

The sects or societies, of which, or of the members of which, the Church, according to these schemes, is composed, are voluntary societies framed for a particular end, and to enable their members to enjoy Communion in public worship and commanded Sacraments ; any idea of employing them as the means of converting the world, would be foreign to the notion upon which they are founded. Thus, when the idea of the duty of Missionary exertion came to enter into the minds of men, who entertained these views, another naturally came along with it, that is, the idea of a new society for Missionary purposes. The only Church of which they knew, was either an unreal fancy, or invisible, or a society got up for the benefit of its members ; none of these could avail in bringing men who were without the pale of them all, into a saving knowledge of the Gospel. But combina-

tion, in some form, was necessary for their benevolent purpose. The only resource was a new society, with a new organization; a Missionary Society. The Church was then for the benefit of its members; the Missionary Society for the benefit of those who were not members of the Church. The defect of this scheme, we do not speak too strongly, when we say, the sin of this scheme, is that it parts asunder what God has indissolubly joined."

"The difference between the diocesan system, and the parochial, consists in this; in the first, the Bishop alone is directly sent to all the people of the diocese as their spiritual guide. It is upon him that the burden of the cure of souls, primarily rests, and the Presbyters are only his assistants, taking such a portion of the cure of souls as he, from time to time, commits to them; in the parochial system, the Priests have a direct cure of souls, subordinate to that of the Bishop, but exclusive with respect to all others; while in the diocesan system the Bishop is the only person in whom there is any thing like exclusive mission. In the diocesan system we find the cure of all the souls in a certain district, committed to the Bishop, and inasmuch as the burden is too much for one man, he is provided with assistants in the persons of his Presbyters; in the parochial, we find that the diocese itself is divided into small districts, in each of which a direct cure of souls is committed to a Parish Priest, subject to the authority of the Bishop. In both cases, however, every soul within a certain district is committed to the care of certain ministers, officers of the Church, and the principle is recognized that the Church is not for her members only; still more distinctly not for those only of her members who support her.

But there is a modern advance upon the parochial system, the congregational system, which prevails formally in the greater part of the American Church, and practically throughout it. In this, every vestige of authoritative teaching, every remnant of the idea, that the Church is not merely for her members, are laid aside. The principle is in fact introduced that the Church is designed for those of her members who support her. A congregation is composed of those persons who choose to join it, by buying or renting pews in the Church edifice, or by subscribing towards its expenditures. These persons support a minister, or in part support him; it is to them that he looks for maintenance; it is to him that they look for spiritual instruction and aid. They, by their representatives, choose him, and directly or indirectly dismiss him. They regard him as *their* Minister, and themselves as exclusively *his* people. We do not deny that there are Clergymen, and many of them too, who extend their labors beyond the limits thus marked out. We know that there are some such, and some whose extra congregational labors are very extensive. Nor do we deny that there are, in most congregations, non-paying members, who sit in some corner of the Church, which nobody has thought it worth while to buy or rent, or in some place allotted for such persons, or, where the pews are not appropriated, promiscuously with the rest of the congregation. The Clergy undoubtedly regard such persons as forming a part of their congregations and charges. But neither of these facts affects the general principle, that the congregation is the Clergyman's charge, and that until a person has put himself, or herself, by his or her own volun-

tary act, in connexion with the Priest as a part of his congregation, he has nothing to do with him or her. Until that moment the individual is extra-parochial, and although such may be approached in the course of the extra-congregational labors to which we have alluded, the labor thus bestowed will be considered as an act of charity on the part, not of the Church, but of the Clergyman, who is not, under the system, regarded as a Minister of the Church, but as the Minister of the particular congregation by which he is supported. The result is, that the idea of a Church, existing for the benefit of those without, has been lost ; Ministers are supported, as it is supposed, exclusively by their own flocks, and exclusively for their own flocks. Men feel some obligation to do something towards the support of a Minister, if they or their wives desire to have one. But they support him, because they want his services ; not because he is the Minister of Christ, nor because it is necessary that there should be a Church in order that the world may believe in Christ.

What is the remedy ? We cannot get back to the diocesan system, nor even to the parochial, for two reasons. The idea of Church authority is lost, and the false ideas of the Church and Ministry, which the parochial system has fostered, and the congregational has matured, have dried up the springs of charity. We cannot go backwards, but we must go forward, to something better. We cannot fuse the funds of the congregations into diocesan masses, as before the existence of parishes, nor can we impose taxes upon them for diocesan or general purposes. What are we to do ? We must inculcate upon the members of the Church individually, the great truth that the Church is for the benefit of the world, and not merely for that of those who support it. That the reason why it is to be supported, is not that those who do so may participate in its privileges, *that* were bargaining with the Almighty, for the means of salvation, but because it is a duty which we owe to Him, who has bought us, "loved us and washed us from our sins in His own Blood." It is a duty which we owe Him because He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works ;" it is because we "are a chosen generation, a royal priesthood, a holy nation, a peculiar people that" we "should show forth the praises of Him who hath called" us "out of darkness into His marvellous light." These truths must be pressed, in the practical form of setting apart a fixed portion of our gains, as a thank offering to be applied to the support of the Church ; first undoubtedly to that portion which is nearest to us, but so large as not to be absorbed by that department of charity, which certainly ought to begin at home, but as certainly ought not to end at home, in any narrow sense. But in truth, the home of Charity is the Church, and the Church is Catholic, universal, extending to all parts of the world, and intended for the benefit of all mankind."

Baptism.—"There was a material difference between the offices for adult and infant Baptism. They are substantially distinct. The spiritual regeneration of infants in and through the means of Baptism, was distinctly declared by the Church in these Formularies. There was no charitable hope, hypothetical sense, nor 'prevenient act of grace,' as Mr. Gorham alleged, in the Formularies of the Church."

"Where Formularies were plain and unambiguous, there was no occasion to inquire into the private opinions of those who framed or sanctioned them. Whatever Calvinistic opinions the reformers might have held, it was evident that they had not introduced them into the Offices or Articles of the Church. Predestination strikes at the root of all the Services of the Church; if it were her doctrine of what use would prayers be? "The questions were—Was the spiritual regeneration of infants the doctrine of the Church? The Court had no doubt whatever that it was. Does Mr. Gorham hold this doctrine? It was quite evident that he did not; consequently the Court must decide that the Bishop had shewn sufficient cause why he had not instituted Mr. Gorham to the living."...."A gentleman reads the Bible with a Calvinistic, or a Wesleyan, tradition, and consequently he cannot find baptismal regeneration there, although we believe that Calvin, and know that Wesley found it, though at the expense, in both cases, of some consistency. But their followers cannot find it. Then they go to the Articles, and as they must agree with the Scriptures, they cannot find it there either. The Articles must assume a non-natural sense, that they may agree with their interpretation of the Scriptures; just as Mr. Newman gave them a non-natural sense, that they might agree with his notions of Catholic tradition. But the offices are produced; they are to be explained by preconceived notions of the Articles, just as the Articles had been by preconceived notions of the Scriptures. Or if a man happens to be clear-sighted enough to perceive the truth, that they are too plain to be expounded away, he denies their authority. This decision settles for the present the question that the Offices are part of the doctrine of the Church, and also that the Articles and Offices both teach baptismal regeneration."

THE COMMON PRAYER.

The following extract from the writings of Professor Wilson, the world-wide known editor of "Blackwood," will commend itself to the hearty sympathy of our readers. It is truth poetically expressed; and the criticism on the language of the volume is no less pertinent than quaint. We admire the mind of the man who writes thus:

"The ritual of England breaths a divine calm. You think of the people walking through ripening fields on a mild day to their Church door. It is the work of a nation sitting in peace, possessing their land. It is the work of a wealthy nation, that, by dedicating a part of its wealth, consecrates the remainder—that acknowledges the Fountain from which all flows. The prayers are devout, humble, fervent. They are not impassioned. A wonderful temperance and sobriety of discretion, that which, in worldly things, would be called good sense, prevails in them; but you must name it better in spiritual. The framers evidently bore in mind the continual consciousness of writing for *all*. That is the guiding, tempering, calming spirit that keeps in the whole one tone—that, and the hallowing, chastening awe which subdues vehemence, even in the asking for the Infinite, by those who have nothing but that which they earnestly ask, and who know that unless they ask infinitely, they ask nothing. In every word, the whole

congregation, the whole nation prays—not the individual Minister; the officiating Divine Functionary, not the Man. Nor must it be forgotten that the received Version and the Book of Common Prayer—observe the word *Common*, expressing exactly what I affirm—are beautiful by the words; that there is no such English—simple, touching, apt, venerable, hued as the thoughts are—musical—the most English English that is known—of a Hebraic strength and antiquity, yet lucid and gracious, as if of and for to-day.—*Ex. Recorder.*

Our readers have heard much of the excitement prevailing in the Church in England, occasioned by the decision of the “Privy Council,” in the case of “Gorham vs. the Bishop of Exeter.” For their information we copy from the “English Churchman,” the Protest made against that decision, by a large meeting of the Clergy and Laity, (upwards of two thousand in number,) held in London sometime in June last.

PROTEST.

Whereas, upon an appeal by the Rev. George Cornelius Gorham, against the sentence of the Dean of the Arches Court of Canterbury, it has been declared by the Judicial Committee of Her Majesty’s Privy Council, in contradiction to the judgment of the Ecclesiastical Court, “That the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England; and further, “that Mr. Gorham ought *not* to have been refused institution to the Vicarage of Bramford Speke;”

And Whereas the Reverend G. C. Gorham, being presented to the Vicarage of Bramford Speke, declared and *has* published:—

(“Efficacy of Baptism,”) (p. 83.)—“*That no Spiritual Grace is conveyed in Baptism except to worthy recipients, and*” (that) “*as Infants are by nature unworthy recipients, being born in sin and the children of wrath, they cannot receive any benefit from Baptism, except there shall have been a prevenient act of grace to make them worthy,*”—

herein declaring Original Sin (the remission of which is a promised effect of Baptism,) to be a bar to the due reception of Baptism;—

And Whereas the said G. C. Gorham, in accepting the Church’s statement that “Infants which are baptized, dying before they commit actual sin, are undoubtedly saved,” holds and has published;—

(p. 85.)—“*That they MUST have been regenerated by an act of grace prevenient to their Baptism in order to make them worthy recipients of that sacrament;*”

And moreover (p. 88,) that “*the new nature MUST have been possessed by those ‘who receive baptism rightly;’ and therefore possessed BEFORE the seal was affixed;*”

(p. 113.)—“*That Faith and that filial state, though clearly to be ‘ascribed to God,’ was given to the worthy recipient BEFORE Baptism, and not in Baptism;*”

(p. 197.)—"As Faith must PRECEDE beneficial Baptism, and as Justification is invariably consequent on Faith, therefore Justification also PRECEDES beneficial Baptism, and cannot be equivalent to it;" thereby declaring that the gifts of Regeneration, Adoption, Remission of Sins, and Justification, which the Catholic Church—and in it our own—has ever taught and does teach to be given by God, in and by the Sacrament of Baptism, are given before Baptism, upon some prevenient act of grace, whereof Scripture and the Church are wholly silent.

AND WHEREAS the doctrine of the Church of England is declared as follows :

1st, In the *Nicene Creed* :—"I acknowledge one Baptism for the remission of sins ;"

2dly, In her *Two Forms of Ministration of Public and Private Baptism of Infants*—wherein the Priest, having baptized the child with water, in the name of the Father, and of the Son, and of the Holy Ghost, thus speaks :—In the Public Form—" Seeing now, dearly beloved Brethren, that this child is regenerate, and grafted into the body of Christ's Church ;" In the Private Form—" Seeing now, dearly beloved Brethren, that this child is by Baptism regenerate, and grafted into the body of Christ's Church :" and moreover, in the previous certification by the Minister, who saith—" This child, being born in original sin, and in the wrath of God, is, now, by the laver of Regeneration in Baptism, received into the number of the children of God and heirs of everlasting life ; for our Lord Jesus Christ doth not deny His grace and mercy unto such Infants, but most lovingly doth call them unto Him ;" And again, in both Forms—" We yield Thee hearty thanks, most merciful Father that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church ;"

(In which said Forms the 57th Canon of the Church declares "the doctrine of Baptism to be so sufficiently set down," "as nothing can be added to it that is material or necessary.")

3dly, In her *Order of Confirmation*, when the Bishop prays that God will strengthen His servants whom He had "vouchsafed to regenerate by water and the Holy Ghost," and unto whom He had "given the forgiveness of all their sins ;"—

4thly, In her *Catechism*—which teaches that "in Baptism we are made members of Christ, children of God, and inheritors of the kingdom of heaven.".....that "Baptism is a Sacrament generally necessary to salvation.".....that "Sacrament means—an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof ; and that, "the inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness ;"—

5thly, In her *Articles*, viz., in her *Twenty-fifth Article*—"Sacraments ordained of Christ be not only badges or tokens of Christian men's professions, but rather they be certain sure witnesses, and effect-

tual signs of grace and God's good will towards us, by the which He doth work invisibly in us." And again, in her *Twenty-seventh Article*—“Baptism is not only a sign of profession and mark of difference whereby Christian men may be discerned from others that be not christened, but it is also a sign of regeneration nor new birth, whereby as by an instrument they that receive Baptism rightly are grafted into the Church :”

Now, WE, the undersigned, members of the Church of England, accepting without reserve these distinct declarations of her doctrine, (denying also that her deliberate and unambiguous expressions in the actual ministration of the Sacrament of Baptism are to be taken in a qualified or uncertain sense,) and holding that *original sin is remitted to all Infants by spiritual regeneration, through the application of the merits of our Lord and Saviour Jesus Christ in and by the Sacrament of Baptism*, which doctrine we, together with the whole Church, individually affirm whenever in the recital of the Nicene Creed we “Acknowledge one Baptism for the remission of sins,” do hereby solemnly repudiate and protest against the said judgment of the Judicial Committee of Her Majesty’s Privy Council ; and do appeal therefrom unto a free and lawful Synod of the Church of England, when such Synod may be had ;—

Because—While the Judicial Committee exclude from their abstract of Mr. Gorham’s doctrine (on which abstract alone they decide) all notice of the specific errors asserted by him in the afore cited passages—their judgment sanctions the acceptance in an hypothetical and unreal sense of the plain declarations of the Church—suggests contradictory interpretations of her doctrines, and requires institution to a benefice with cure of souls of a Priest who professes doctrines utterly inconsistent with the sacramental character of Baptism, and subversive of a fundamental article of Faith ;—

And *Because*—through this decision touching doctrines of the Church, the Judicial Committee of the Privy Council do (notwithstanding their formal disclaimer of “any authority to settle matters of Faith,”) practically exercise in spiritual matters a jurisdiction for which they are utterly incompetent, and which never has been, nor ever can be confided to them by the Church.

POETRY.

FROM THE ELMIRA REPUBLICAN.

Flow, gushing tears—flow on,
 'Tis not in vain ye flow ;
 Ye calm the troubled spirit,
 Ye sooth the sigh of wo !
 'Tis sad thus to be severed,
 From one we dearly love ;
 But we know that she is happy
 In realms of bliss above.

The loved one of the circle,
 The gayest of the gay :
 Her merry laugh is silent ;
 We'll miss her many a day ;
 We'll listen for her footsteps,
 And then, alas ! we'll know,
 That she lies in the Church-yard,
 And th' gushing tears will flow.

Flow on, then gushing tears,
 Bedew the hallow'd earth ;
 The grave where sleeps
 Beneath the flow'ry turf ;
 But Oh ! let each sad tear,
 By smiles away be driven,
 She is not lost, for we
 Will meet again in Heaven.

HOW FARE THE DEAD ?

BY THE REV. H. ALFORD

How fare the Dead ?
 The dead alone are great !
 While heavenly plants abide on earth,
 The soil is one of dewless dearth ;
 But when they die a mourning shower
 Comes down and makes their memories flower
 With odours sweet though late.

How fare the Dead ?
 The dead alone are fair !
 While they are with us, strange lines play
 Before our eyes, and chase away
 God's light ; but let them pale and die,
 And swell the stores of memory—
 There is no envy there.

How fare the Dead ?
 The Dead alone are dear !
 While they are here, long shadows fall
 From our own forms, and darken all ;
 But when they leave us, all the shade
 Is round our own sad footsteps made,
 And they are bright and clear.

How fare the dead ?
 The Dead alone are blest !
 While they are here clouds mar the day,
 And bitter snow-falls nip their May ;
 But when their tempest-time is done,
 The light and heat of Heaven's own Sun
 Broods on their land of rest.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for October was delivered by the Rector of St. Michael's Church (Rev. P. Trapier Keith,) from the text, Galatians vi. 10. The amount collected was \$7 56.

General Convention.—This venerable body assembled in Christ Church, Cincinnati, on the 2d of October. Twenty-three Bishops, and a number of Clerical and Lay Deputies were present at the open-

ing services and united in the participation of the Holy Communion. The sermon was by the Bishop of Kentucky (Dr. Smith), from Ephesians iii. 10. The house of Clerical and Lay Deputies was organized by the election of the Rev. Dr. Wyatt as President, and the Rev. Dr. Howe as Secretary. A Resolution, requesting the house of Bishops to express their opinion on the "proper postures to be observed in the Baptismal service," was, after a long and interesting discussion, laid upon the table. The question, touching the substitutes for Deputies, regularly appointed by the Diocesan Conventions, was, as in former years, made the occasion of a long debate; and resulted, as has always been the decision of the Convention, in these substitutes, being permitted to take their seats. A Resolution from the house of Bishops, proposing to amend the Constitution, by changing the time of the meeting of the General Convention from the first Wednesday in October to the first Wednesday in September, was not concurred in by the lower house. Several Canons were offered and referred to the Committee on Canons. The above constitutes the proceedings of the first three days.

The fourth day was spent in receiving certain Canons and referring them to the Committee on Canons; in raising a Committee on the General Theological Seminary; and in admitting the Diocese of Texas into union with the Convention. The greater portion of this day's session was therefore consumed in debate.

The morning of the fifth day was devoted to the consideration of a resolution for the revision of the Book of Common Prayer in German, (which was referred to a Committee to report to the next General Convention); to the proposal of a Canon on "Appeals," (which was referred to the Committee on Canons); and to the discussion of the report of the Committee on Canons, on the subject of evidence in Ecclesiastical trials, (which was laid upon the table). The afternoon was devoted to the discussion of a proposition to refer to the Committee on Canons an amendment of Canon 2d of 1847, requiring the presiding Bishop to call a special meeting of the House of Bishops within a *reasonable* time after the application of five Bishops.

On the morning of the sixth day, the discussion was renewed, and the subject, as proposed, referred to the Committee on Canons. After the adoption of various amendments of the Rules of Order, reported by a special Committee; the remainder of the day was spent in the discussion of a memorial, from certain Clergymen and Laymen of the Diocese of Maryland, on the subject of the right of a Bishop to administer the Lord's Supper, on occasions of Canonical visitation; to appropriate the offerings of the people collected on such occasions; and to pronounce the absolution on occasions of public worship, when he might be present.

On the seventh day, after the reception of a partial report from the Committee on Canons, the reference of certain resolutions to that Committee, and the appointment of a Committee to nominate the Board of Missions, the house resumed the consideration of the Maryland memorial; when the whole matter was referred to a special joint Committee of both houses. The Committee on the part of the house, consisting of seven, were chosen by ballot. In the afternoon session of

this day, the report of the Committee on the Theological Seminary was considered, and Resolutions were adopted authorizing a majority of the Bishops to call special meetings of the Board of Trustees; and permitting, in the case of the election of Professors, the vote by proxy. A resolution was then introduced declaring the expediency of holding the triennial meeting of the Board of Trustees at the time and place of that of the General Convention. During the discussion of this resolution, the House adjourned.

On the eighth day, after the appointment of the city of New-York as the place for holding the next General Convention, and the disposal of certain minor matters, the discussion on the resolution on the time and place of holding the triennial meeting of the Board of Trustees of the General Theological Seminary, was renewed; and continued through the afternoon's session. The resolution was adopted, and the Committee on the Seminary instructed to prepare an amendment of the Constitution.

On the ninth day, the report of that Committee was presented, and the proposed amendment of the Constitution, after some further discussion, was adopted. The Joint Committee on the Maryland memorial then presented their report, recommending the adoption of the following Canon:

Of Episcopal Visitations.

SEC. 1. Every Bishop in this Church shall visit the Churches within his Diocese, for the purpose of examining the state of his Church, inspecting the behavior of his Clergy, ministering the Word, and if he see fit, the Lord's Supper, to the people committed to his charge, and administering the Apostolic Rite of Confirmation. And it is deemed proper that such visitation be made once in three years, at least, by every Bishop to every Church within his Diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitations. And it is hereby declared to be the duty of the Minister and Vestry of every Church, or Congregation, to make such provision accordingly.

SEC. 2. But it is to be understood that to enable the Bishop to make the aforesaid visitation, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which may belong to him.

SEC. 3. It shall be the duty of the Bishop to keep a Register of his proceedings at every visitation of his Diocese.

SEC. 4. Canon XXI. of 1832, is hereby repealed.

There was also a minority report, declaring it to be inexpedient at present to legislate on the subject. After some discussion the Canon was made the order of the day for the next morning.

The Canon, on page 115 of the Journal of the last Convention, giving to a suspended Bishop the power to resign, was then taken up, and adopted. A Canon requiring the Candidateship of Ministers or licentiates of other religious denominations desiring to enter the Ministry of the Church to continue for a year instead of six months, was, after discussion, rejected. A long discussion then arose on a Canon touching the removal of Ministers from one Diocese to another, during which the house adjourned. The afternoon's session was taken up in the discussion of a Canon "of Assistant Bishops." This Canon was finally

referred back to the Committee on Canons, with instructions to report a Canon authorizing a Diocese having a suspended Bishop to elect an assistant Bishop.

On the tenth day, that Committee reported the following Canon:—

Of the election of an assistant Bishop by a Diocese whose Bishop is indefinitely suspended.

A Diocese deprived of the service of its Bishop by a sentence of suspension heretofore pronounced and not limited to a precise time, may proceed to the election of an assistant Bishop who, when duly consecrated, shall exercise all the powers and authority of the Bishop of the Diocese during the suspension of such Bishop, and who, in case of the remission of the sentence of the Bishop and his restoration to the exercise of his jurisdiction, shall perform the duties prescribed by Canon sixth of 1832, and who in all cases shall succeed to the Bishop, on his death or resignation.

This Canon was adopted with but one dissenting vote.

The Canon "Of Episcopal Visitations," the order of the day, was then taken up, and the remainder of the morning and the afternoon session spent in the discussion of it. An ineffectual attempt was made to indefinitely postpone the whole subject.

On the eleventh day, the Committee on Canons reported, recommending the reference of certain Canons to the next General Convention; and the adoption of a Canon making it obligatory on the presiding Bishop to call a special meeting of the House of Bishops within a period not less than three months and not more than six months from the time of his being requested so to do by five Bishops. They also reported that they deemed it inexpedient to amend the Constitution by striking out the 3d clause of the 5th article, requiring 8000 square miles and 30 Presbyters in each division of an existing Diocese, before such division can be made. This last matter was referred back to them with instructions to report a resolution recommending such an alteration of the Constitution. The discussion on the Canon "Of Episcopal Visitations" (the Maryland memorial), was then renewed, and continued throughout the afternoon's session. A Resolution from the House of Bishops, to adjourn sine die, on Wednesday, the 16th, was taken up and adopted.

On the twelfth day, the report of the Committee on the Prayer Book, recommending that the offer of the New-York Bible and Prayer Book Society, to publish a standard Bible under the direction of the Convention, be accepted, was adopted; and a Committee of five appointed to attend to this matter. Certain messages from the House of Bishops were referred to the Committee on Canons; and the House then resumed the discussion of the Canon "Of Episcopal Visitations" (the Maryland memorial). The discussion was continued in the afternoon's session, when the vote having been taken on a Resolution to recommit the whole matter to the original Committee with instructions to report that legislation is inexpedient, it was determined in the negative: the Clerical vote being aye 11 dioceses, nay 17 dioceses; the Lay vote, aye 6 dioceses, nay 17 dioceses, divided 2 dioceses. The vote was then taken on a proposition to settle the question by an appellate tribunal, which was lost. It was then moved that the whole

matter be re-committed with instructions to report alterations of the rubric, to be sent to the Dioceses for their approbation. This was rejected by the following vote: Clergy, aye 3, nay 27. Laity, aye 3, nay 21, divided 2. The question was then taken on the adoption of the Canon, and the vote was as follows: Clergy, aye 19, nay 8, divided 2. Laity, aye 18, nay 7, divided 1. A Committee was appointed to prepare an edition of the Prayer Book in the Welsh language. In the evening session, the Canon on Clergymen removing from one Diocese to another, was amended and adopted.

On the thirteenth day, a special Committee appointed to confer with Dr. Jarvis, the Historiographer of the Church, on the subject of the publication of his second volume of Ecclesiastical History, reported that it was now ready for publication, and recommended it to the patronage of the members of the Church. Their recommendation was adopted. A Canon from the House of Bishops, on Clergymen canonically resident in one diocese chargeable with misdemeanors in another, was passed. 3000 copies of the Journal and 1000 copies of the Convention sermon were ordered to be printed. In the afternoon's session, the Canon on Foreign Bishops was amended and adopted.

The Committee of Conference on the Canon of Ministers changing their canonical residence, reported an amendment to the effect, that when a Minister of one Diocese is called to a parish in another, and shall present to the Ecclesiastical authority of the latter the testimonial required in the Canon, if the said Ecclesiastical authority know of no charges or rumor worthy of notice, affecting his standing as a Minister, it shall be his duty to receive him. But if there be such charges or rumors, he may refuse to receive him until they be refuted or cleared up.

The amendment was adopted.

The House of Bishops sent down the reports of several missionary Bishops, which were read. The report of Bishop Southgate announced his intention to resign his Missionary Episcopate; of which resignation, and the acceptance thereof by the House of Bishops, due and canonical notice was given to the House of Clerical and Lay Deputies.

The Committee of Conference, on the subject of Assistant Bishops, reported a Canon entitled—

Of the election of a Provisional Bishop by a Diocese having a Bishop suspended without limitation of a precise time. It provides that any Diocese deprived of the services of its Bishop by a sentence of suspension which is not made to terminate at a precise time, may proceed to elect a Provisional Bishop, who shall discharge all the duties of the Bishop of the Diocese during the continuance of the suspension, but who, in the case of the remission or termination of the sentence shall be assistant Bishop, and in case of the death or resignation of the Bishop of the Diocese, shall always succeed him.

This Canon was adopted by the following vote: Clergy, aye 26, nay 1 (diocese of New-York); Laity, aye 20, nay 1 (diocese of New Jersey). The first part of the evening session was spent in a free though irregular conversation on the subject of the Missionary operations of the Church, and in complimentary allusions to the hospitality of the citizens of Cincinnati. These were interrupted by a message

from the House of Bishops nominating the Rev. John Payne to be a Missionary Bishop to western Africa.

The House proceeded immediately to his election and the signing of his testimonials. The House of Bishops then joined the House of Clerical and Lay Deputies, and after prayer, an address was read by the Presiding Bishop. After the Apostolic benediction, the house adjourned.

Thus ended the meeting of this venerable body. We thank God for the harmony which prevailed, even on questions where opinion was most divided. We are also thankful for several wise Canons which have been adopted. But above all we are thankful that much was left undone which might have spread in our midst the spirit of schism, now so rife in the world. To the proceedings of the House of Bishops we have made no allusion; for their sessions being private, we have nothing but rumour as to their acts. It seems, however, beyond doubt, that they have refused to restore either of the Bishops Onderdonk to the Ministry. May the God of grace, for His dear Son's sake, and through the influences of the Spirit, sanctify the acts of this Council of His Church to the advancement of His own glory, the peace of his people, and the salvation of never dying souls.

OBITUARY NOTICE.

Departed this life, in Asheville, N. C., at the residence of James Patton, Esq., on the 30th of September, Miss ROSALIE GREATON, eldest daughter of John and Lydia C. Greaton, of this city, in the 25th year of her age.

She possessed a highly gifted mind, which had been cultivated with no ordinary care by tender parents and relations, whose great object had been to train her in all the paths of virtue and piety. Her sweet and modest deportment attracted the attention even of strangers, and soon gathered around her very many admiring and affectionate friends. Such, however, was her modest diffidence, that few, beyond the circle of her most intimate associates were aware of her high conversational powers and superior intellectual attainments. Her taste, naturally refined, was improved by cultivation; and the powers of her pure and well-balanced mind, were developed by a course of reading and study, whose results, a memory of more than ordinary strength enabled her to retain.

The sphere, however, in which she shone the brightest, was that of the Christian *life*. United, in infancy, to her Redeemer, through His own appointed Sacrament, the effort of her whole being seemed to be to preserve, unspotted, the purity of her Baptismal robe. In the Sunday school, she was ever a modest, faithful and diligent pupil; and, in after life, so far as very delicate health would permit, a devoted and successful teacher. The renewal of the Baptismal vows in Confirmation was, with her, no mere formal act, but a solemn dedication of the whole soul to God: and, seeking continued supplies of grace at her Master's table, she was enabled so to adorn her holy profession, that others were won, by her bright example, to give themselves to the service of her dear Redeemer.

To her parents she was an affectionate and dutiful child, never hesitating to sacrifice her fondest desires to their slightest wish, and tenderly anxious, at all times, to promote their happiness. Alas, none but those who have drunk of the same bitter cup, can know their grief; or sympathize in a sorrow, which almost hides from their eyes the bright joy and happy glory of their departed one. A few brief months ago, she wept over the grave of one of her nearest and dearest friends; but, with her beloved one, she stands in the presence of Jesus, and gazes upon His unclouded glory: and now friends and relatives lament her loss, and look in vain for that gentle deportment and child-like purity, which won their warmest affections. We mourn for our sister—our friend: but, thanks be to God, we mourn not as those without hope.

“Cease, my soul, O cease to mourn,
Press onward to the prize;
Soon thy Saviour will return,
To take thee to the skies.”

M.

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2m

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